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THE SACRAMENT OF THE LORD'S SUPPER,

EXPLAINED TO THE

MEANEST CAPACITY;

IN A

FAMILIAR DIALOGUE

BETWEEN A

MINISTER and one of his PARISHIONERS.

Wherein is ſhewed the *Inſtitution*, *Nature*, *End*, and *Deſign* of it; our *Obligation* to it; the *Preparation* neceſſary for it; and our *Behaviour At* and *After* it. Together with ſome PRAYERS proper for the Occaſion.

THE NINETEENTH EDITION.

LONDON:

PRINTED FOR F. AND C. RIVINGTON,

BOOKSELLERS TO THE

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,

NO. 62, ST. PAUL'S CHURCH-YARD.

1799.

[Price 4d. or 28s. *per* Hundred.]

BRITISH MUSEUM

THE SACRAMENT OF THE LORD'S SUPPER EXPLAINED TO THE MEANEST CAPACITY.

Parishioner.

HAVING observed in your late Exhortation to the Holy Communion, with what Earnestness you press upon your Parishioners to be Partakers of it, "as they love "their own Salvation, and because the Neglect "of it will provoke God's Indignation against "them:" The Sense hereof has, by the Blessing of God, had so good an Effect upon me, as to make me very desirous to partake of it. But

withal, being ſenſible of my Ignorance (through the Unhappineſs of my Education) of the *Nature*, *End*, and *Deſign* of it, I dare not preſume to come to it, till I have been fully inſtructed therein; which I humbly and heartily deſire your charitable Aſſiſtance in.

Miniſter. I do greatly approve of your religious Deſire to partake of the Holy Sacrament, and alſo muſt commend your Modeſty in not preſuming to approach to ſo ſolemn an Office, till you have been firſt fully inſtructed in the *Nature*, *End* and *Deſign* of it; toward which I ſhall moſt readily give you the beſt Aſſiſtance I can.

P. I ſhall account myſelf for ever obliged to pray for you for ſo doing. And that I may not be troubleſome to you with any unneceſſary Queſtions, I deſire that you will be pleaſed to inform me diſtinctly of all ſuch Particulars as are proper for me to know concerning it.

M. Theſe then are,

Firſt, The Inſtitution of it.

Secondly, The Nature, End and Deſign of it.

Thirdly, The Obligation there is upon Chriſtians to receive it.

Fourthly, The Preparation that is neceſſary in order thereunto.

Fifthly, How we ought to behave ourſelves in the Receiving of it.

Sixthly, And how after receiving.

P. Be pleaſed to begin with the Firſt, *The Inſtitution of it.* Who was it that did inſtitute and appoint it?

I. *The Inſtitution of it.*

M. Our Lord and Saviour JESUS CHRIST.

P. At what Time did he inſtitute it?

M. The Night in which he was betrayed, and before he ſuffered Death upon the Croſs for the Sins of the World. *Matt.* xxvi. 20, 26, 27. *Mark* xiv. 17, 22, 23. *Luke* xxii. 14, 15, 20. 1 *Cor.* xi. 23.

P. What was it that CHRIST inſtituted and appointed to be done at the Sacrament?

M. He appointed Bread and Wine to be ſolemnly bleſſed, and then received by his Diſciples and Followers, that is, by Chriſtians, thereby to convey down to all ſucceeding Ages, even to the End of the World, *The Remembrance of his Death* which he was then about to ſuffer for the Sins of Mankind, *Matth.* xxvi. 26, &c. *Mark* xiv. 22, &c. *Luke* xxii. 19, &c. 1 *Cor.* xi. 23, &c. "The "Lord JESUS, the ſame Night in which he was "betrayed, took Bread, and having bleſſed it, and "broken it, he gave it to them, ſaying, *Take,* "*eat*; *This is my Body, which is broken for you:*" Or, This is to repreſent my Body, which is ſhortly to be broken for you. "*Do this,* when I am "taken from you, *in Remembrance of me.* And "likewiſe alſo the Cup, which when he had "given Thanks, he gave to them, ſaying, *Drink* "*ye all of it*; *for this is my Blood of the New Teſta-* "*ment, which is ſhed,* or ſhortly to be ſhed, *for* "*many, for the Remiſſion of Sins. This do, as often* "*as ye drink it, in Remembrance of me. For as often* "*as ye eat this Bread, and drink this Cup, ye do ſhew* "*forth the Lord's Death till he come.*"

P. I thank you, Sir, for the Inſtruction you have given me in the firſt Particular, That of *The Inſtitution*. Before you proceed to the Second, That of *The Nature of it*; be pleaſed to acquaint me with the Meaning of thoſe ſeveral Names under which this holy Inſtitution is uſed to be mentioned. Such as are, *The Lord's Supper*. *The eating the Bread, and drinking the Cup of the Lord*. *The New Teſtament or Covenant*. *The Communion of the Body and Blood of* CHRIST. *The Holy Sacrament*. And *The Euchariſt*. And firſt,

P. Why is it called *the Lord's Supper?*

M. Becauſe our Lord CHRIST appointed it immediately after He had eaten the Paſſover with his Diſciples, St. *Luke* xxii. 20. which was always at Supper. That being appointed by GOD to the Jews in Remembrance of that Night wherein he ſlew the Egyptians, but paſſed over the Houſes of his People the Jews, and then carried them forth out of Egypt, and delivered them from the Slavery and Bondage they had endured there for four Hundred and Thirty Years, *Exod.* xii.

P. Why is it not now received after Supper, ſince CHRIST gave it to his Apoſtles at that Time?

M. That was only a Circumſtance, and not at all eſſential to the Sacrament itſelf; which, ſince there is no particular Command from CHRIST ſo to do, does no more oblige us to receive it juſt at that Time only, than if he had commanded any other Duty, at ſuch or ſuch a Time of the Day, would oblige us to perform that Duty only at the ſame Time of the Day. And accordingly, the Church of GOD has not thought that Circumſtance of Time neceſſary to be obſerved in the receiving of it; but from the earlieſt Ages of

of Chriſtianity down to this very Day, the general Time of receiving has been at the End of the other divine Offices, in the Morning or Forenoon of Sunday and other Days, in their religious Aſſemblies.

P. But does not the Apoſtle St. *Paul* himſelf, ſpeaking of it to the Corinthians, call it a Supper? 1 *Cor.* xi. 20.

M. Yes: But this might very well be, not becauſe it was neceſſary to be done in the Evening, but the more effectually to put the Corinthians in mind of the Time when our Lord did inſtitute theſe holy Myſteries.

P. Why is it called, *The eating of the Bread, and drinking the Cup of the Lord?* 1 Cor. xi. 27.

M. For the ſame Reaſon as it was called *The Lord's Supper.* Becauſe CHRIST our Lord appointed Bread and Wine to be thus ſacramentally received. And alſo to diſtinguiſh it from common and ordinary Bread and Wine, which the Apoſtle in that Chapter greatly blames the Corinthians for not doing with that Reverence which they ought. 1 *Cor.* xi. 20, 21.

P. Why is it called, *The New Teſtament, or Covenant?* 1 Cor. xi. 25.

M. Becauſe the New, that is the Second Covenant, and all the Benefits thereof, were ſealed and confirmed to Mankind by the Sacrifice of the Death of CHRIST, of which this Sacrament is a Memorial or Repreſentation.

P. Why is it called, *The Communion of the Body and Blood of* CHRIST? 1 *Cor.* x. 16.

M. Becauſe all faithful and ſincere Believers, in receiving this Sacrament, are in a ſpiritual Manner Partakers of his moſt bleſſed Body and Blood, as they are thereby made Partakers of all

thoſe Benefits which were purchaſed for us by the Breaking of his Body, and the Shedding of his Blood upon the Croſs, which are repreſented by the Bread broken, and the Wine poured out in the Holy Sacrament.

P. Why is it called, *The Holy Sacrament?*

M. The Word *Sacrament*, you muſt know, does properly ſignify the Oath of Fidelity which Soldiers took to their Commanders. And therefore it is fitly applied to this ſacred Action, wherein Chriſtians, expreſſing themſelves truly ſorrowful for all their former Breaches of their Covenant with GOD, do here renew that ſolemn Engagement which they made at their Baptiſm, and do afreſh promiſe to GOD and their Saviour, That they will from henceforth be the faithful Soldiers and Servants of JESUS CHRIST, and ſincerely endeavour to perform the Conditions required on their Part of the Covenant.

P. Why is it ſometimes called the *Euchariſt?*

M. Euchariſt is a Greek Word, and ſignifies *Thankſgiving*. For we know that our Saviour at the Inſtitution of it *gave Thanks*, St. *Matthew* xxvi. 26, 27. as is commemorated by our Church at the Conſecration of the Elements. And beſides, in the Celebration of the Holy Sacrament, the devout Communicant ought always to join with his Prayers for the Pardon of his Sins, the "moſt humble and hearty Thanks to Almighty GOD our Heavenly Father, for that he has given his Son our Saviour JESUS CHRIST, not only to die for us, but alſo to be our ſpiritual Food and Suſtenance in that Holy Sacrament." For which Reaſons, this ſacred Office has the Name of *Euchariſt*. And therefore our Church, together with a lively Faith in GOD's Mercy through CHRIST,

CHRIST, does require a thankful Remembrance of his Death, in all thoſe who come to the Lord's Supper; and at the Delivery of the Bread, the Miniſter directs the Communicant to feed on CHRIST in his Heart by Faith with Thankſgiving; as at the Delivery of the Wine, he directs him to drink and be thankful.

II. *The Nature, End, and Deſign of it.*

P. Be pleaſed, Sir, to proceed now to the Second Thing, namely, to inſtruct me in *the Nature, End, and Deſign of it.* You did before acquaint me, that our Lord JESUS CHRIST appointed Bread and Wine to be received in Remembrance of him. Pray what is this Bread and Wine, thus to be received, to repreſent to us?

M. The Bread is to repreſent his Body, and the Wine his Blood.

P. What does the Breaking of the Bread repreſent to us?

M. It is to put us in Mind, and preſerve in our Memory, how Chriſt's ſacred Body was broken upon the Croſs for us, and his Hands and Feet were bored with the Nails; and his Side pierced with the Soldier's Spear, St. *John* xix. 34.

P. What does the pouring forth of the Wine ſignify?

M. It repreſents to us how CHRIST's moſt precious Blood was ſhed forth upon the Croſs for the Sins of the World, St. *John* xix. 34.

P. Why are the Bread and Wine taken apart?

M. Firſt, Becauſe CHRIST, at the Inſtitution of the Sacrament, appointed it ſo to be, as you may remember, firſt breaking the Bread, and delivering it to his Diſciples, and then afterwards

taking the Cup, and delivering the Wine likewiſe, St. *Luke* xxii. 19.

Secondly, Becauſe this Sacrament was intended by him to be a Memorial of his Death, which is therefore ſignified to us by the Separation of the Bread and Wine (the Repreſentatives of his Body and Blood) from each other. Nothing more certainly denoting the Death of any one, than the parting of the whole Maſs of his Blood from his Body.

P. Is it always neceſſary then, that both theſe ſhould be received, and that apart too, by every Communicant?

M. Yes: The Inſtitution of CHRIST, and the Meaning and Intent of the Sacrament, as you have juſt now ſeen, do make it neceſſary that they ſhould be ſo.

P. Do not the Prieſts in the Church of *Rome* give the Sacrament in one Kind only to the People, in that which repreſents the Body only?

M. Yes, they do ſo: moſt impudently and profanely herein mangling the Holy Sacrament, contrary to the Inſtitution of our Lord himſelf; (who commanded it to be received in both Kinds, St. *Matth.* xxvi. 26, 27.) and the Practice of the Apoſtles, and of the whole Church of GOD beſides themſelves, in all Ages, from the Beginning of the Inſtitution to this Day.

P. Do not the People then in the Communion of the Church of *Rome* rightly receive the Sacrament?

M. No, by no Means: becauſe they do not receive it in ſuch a Manner as CHRIST inſtituted and appointed it; namely, in both Kinds, apart from each other, in Bread and in Wine: Which Inſtitution of our Lord, it is not in the Power of any Church in the World to alter.

P. Are

P. Are all the People then in the Communion of that Church deprived of the Benefit of the Holy Sacrament, becauſe they do not receive it rightly, according to CHRIST's Inſtitution?

M. I dare not ſay ſo, becauſe GOD, who is infinite in Mercy and Compaſſion, may in Pity to the Ignorance they are brought up in of the true Inſtitution of it, and the Neceſſity they lie under of receiving it in ſuch a Manner, or not at all, vouchſafe to all honeſt and well-meaning, and devout Perſons among them, all the Benefits thereof, becauſe they receive it ſincerely with a good Intention, in the beſt Manner they are able, that is, to the beſt of their Knowledge, and the beſt of their Power. But this does not excuſe their Prieſts, who are guilty of a grievous Sin, in knowingly and wittingly altering the plain Inſtitution of our Lord and Saviour, and denying to the People one half of the Sacrament, which they have an equal Right to with the other half of it, from that Inſtitution.

P. Leaving them then to GOD and their own Conſciences, be pleaſed to proceed in your Inſtruction about *the Nature* of it. Do the true Chriſtian Believers, in the Sacrament, "*verily* "and *indeed* eat the Body and drink the Blood "of CHRIST?"

M. Yes, they do, in a *ſpiritual* and ſacramental Manner, to all the Intents and Purpoſes that CHRIST meant they ſhould; but not in a corporeal or bodily Manner, as they of the Church of *Rome* do teach.

P. But why not in a corporeal or bodily Manner? For did not CHRIST our Lord and Saviour himſelf, at the Inſtitution of the Sacrament, call the Bread his Body, ſaying, *Take, eat; this is my Body*, St. Matth. xxvi. 26. and likewiſe the

Wine his Blood, ſaying, *This is my Blood of the New Teſtament, which is ſhed for many for the Remiſſion of Sins?* Ver. 28.

M. It is very true; he did ſo. But then it is very plain likewiſe, that theſe Words of our Saviour are not to be taken in a literal, but figurative Senſe, as the one is a Sign or Token, or Repreſentation, or Memorial of his Body, and the other of his Blood. Juſt as among the Jews, the Lamb, commanded to be ſlain yearly by their Families in Remembrance of their Deliverance out of Egypt, was by GOD himſelf called the Paſſover, though it was not properly and literally the Paſſover, but only the Memorial or Repreſentation of their Deliverance, when the Angel of GOD paſſed over the Houſes of the Iſraelites, and ſlew the Egyptians.

P. How do you prove this to be the Meaning of our Saviour's Words?

M. By theſe ſeveral Reaſons following:

I. Firſt, Becauſe our Saviour himſelf immediately adds theſe Words to each of them, *Do this in Remembrance of me*, as we are infallibly aſſured by St. *Paul*, 1 Cor. xi. 23, 24, 25. plainly intimating thereby in what Senſe he would have his Diſciples to underſtand his Words, namely, not in a literal, but a figurative Senſe.

II. Secondly, The Elements of the Sacrament are called in the Scripture Bread and Wine; or which is all one, *the Fruit of the Vine*, even after the Conſecration, St. *Matth.* xxvi. 29. where after the whole Action is over, our Saviour, ſpeaking of the Cup of Wine which he had deliver'd to them as his Blood, ſtill calls it *the Fruit of the Vine*; and 1 *Cor.* xi. 26, 27, 28. where the Apoſtle ſpeaking of the Inſtitution, Nature, and End of this Sacrament, thrice calls

it *eating the Bread*, &c. And therefore it muſt be certain, that they are not by the Conſecration changed into the very Body and Blood of CHRIST.

III. Thirdly, It is plainly evident to our Senſes, that there is no Change made of the Elements by the Conſecration; for we ſee, and taſte, and feel that it is Bread: and ſee and taſte that it is Wine, which we receive in the Sacrament.

IV. Fourthly, If the real Body of CHRIST were eaten, and his very Blood drank, in the Sacrament, then muſt his Diſciples have eaten the Body and drank the Blood of their Maſter, which is both falſe and barbarous to ſuppoſe. Nay, moreover, they muſt have eaten his Body and drank his Blood, and yet he be alive with them after they had done ſo; than which nothing can be more abſurd.

V. Fifthly, If the real Body of CHRIST be in the Sacrament, then muſt the Body of CHRIST be in an infinite Number of Places, even upon Earth, at the ſame Time, which is impoſſible; ſeeing we know it to be contrary to all Reaſon, that the ſame Body ſhould be in two or more Places at the ſame Time. Beſides, we are aſſured in the holy Scripture, that the Body of CHRIST is in Heaven, there to continue till he ſhall come at the laſt Day to judge the World, *Acts* iii. 21. And therefore it cannot be any where upon Earth at the ſame Time.

VI. Sixthly, the Sacrament is a Spiritual Feaſt; that is a Feaſt whereat our Souls or Spirits, and not our Bodies, are to be ſtrengthened and refreſhed. And our Souls can receive no Refreſhment from a Body, though of CHRIST himſelf, but from the Divine Graces, which are in that Sacra-

ment

ment conveyed and ſealed to the Soul of every worthy and meet Receiver.

P. There is one Thing more wherein I deſire to be ſatisfied by you, and that is this, Is JESUS CHRIST offered in the Sacrament as a Propitiatory Sacrifice for the Sins of the Living and the Dead, as the Papiſts, I underſtand, do maintain?

M. By no Means. There is no Sacrifice of CHRIST at all made there, but only a Commemoration of that Sacrifice which CHRIST once offered for the Sins of the World. For ſo St. *Paul* aſſures us, *Heb.* ix. 25, 26. It is not neceſſary *that he ſhould offer himſelf often, but now once in the End of the World hath he appeared to put away Sin by the Sacrifice of himſelf.* And Verſe 28. *Chriſt was once offered to bear the Sins of many.* And again Chap. x. 14. *For by one Offering he hath perfected for ever them that are ſanctified.*

For what End and Deſign the Sacrament was appointed.

P. Be pleaſed now to inform me for what *End* and *Deſign* our Lord and Saviour appointed this Sacrament.

M. This I conceive to have been threefold.

I. *Firſt*, To be a Memorial of his Death and Paſſion to the End of the World, as I have already hinted, and his own Words declared, when he ſaid, at the Inſtitution of the Sacrament, *Do this in Remembrance of me.* The Apoſtle St. *Paul* alſo teaches us the ſame Thing, 1 *Cor.* xi. 26. where he tells the Corinthians, That *as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's Death till he come:* that

that is, till he come again at the End of the World.

P. What need was there of our Lord's appointing ſuch a Memorial of his Death? Was it poſſible for Mankind to forget ſo wonderful an Inſtance of the Divine Goodneſs, as was ſhewed in the Son of GOD's ſhedding out his precious Blood, and dying in a ſhameful Manner to redeem them from everlaſting Deſtruction, and to purchaſe for them eternal Happineſs?

M. This was for the Aſſiſtance of human Frailty, whereby we are apt to forget the greateſt of GOD's Bleſſings and Favours towards us. This our dear Saviour knew very well; and therefore in his infinite Wiſdom and Goodneſs, ordered theſe eaſy Memorials of his Death, that Chriſtians ſeeing theſe plain Repreſentations of his Body broken, and Blood ſhed out for them, thus continually ſet before their Eyes, might for ever keep freſh in their Minds the Remembrance of his Death, which theſe were the evident Tokens of.

P. After what Manner then ought we to celebrate the Memory of CHRIST's Death in the Sacrament?

M. Not by bare cold calling to Mind the Death of CHRIST; but we ought to endeavour, all we can, to raiſe in our Souls the moſt tender and affectionate Senſe of the inexpreſſible Love of the Son of GOD, in laying down his Life for us; even ſuch a Senſe as ſhould (*1ſt*,) fill our Souls with the utmoſt Hatred, and Abhorrence of our accurſed Sins, which cauſed the deareſt Friend we ever had in the World to ſuffer ſuch Miſery, and at laſt to bleed and die for us. And yet ſuch a Senſe too, (*2dly*,) as ſhould affect our Hearts with the deepeſt Grati-

tude to GOD, for ſending him into the World on this Account, and to our bleſſed Saviour himſelf, for doing thus much for us. And further, (3*dly*,) With ſuch a Senſe as ſhould engage us to reſolve to live hereafter a moſt holy and pious Life, in all dutiful Obedience to his Commands, who has done and ſuffered ſo much for our Sake, who did not deſerve the leaſt Mercy from Him.

P. 2. What was the *Second* End of our Lord and Saviour's appointing the Sacrament?

M. II. For the renewing of our Covenant with Him.

P. What Covenant do you mean?

M. I mean that Covenant which we entered into with GOD at our Baptiſm.

P. Do all Perſons then that are baptized enter into Covenant with GOD?

M. Yes: they do by that ſolemn Rite engage themſelves to GOD, that they will be ſincerely obedient to all his Laws and Commandments; and do promiſe that they will be his true and faithful Servants unto their Lives End. This is our Part of the Covenant. And in Correſpondence to this, GOD does for his Part promiſe to grant us his Grace and Favour, and Mercy and Pardon in this Life. And in the Life to come everlaſting Happineſs, through the Merits of his Son and our Saviour JESUS CHRIST.

P. What Need is there then for us to renew this Covenant, having already entered into it at our Baptiſm?

M. Very great Need of it, becauſe we have all ſhamefully broken our Parts of it, by the many actual Sins and Tranſgreſſions we have been guilty of; and ſo forfeited all our Title to the Mercies promiſed on GOD's Part.

P. How

P. How is this proved from Scripture?

M. Rom. iii. 10, 12, 13. *There is none righteous, no not one. They are all gone out of the Way, they are together become unprofitable; there is none that doth Good, no not one. For all have ſinned, and come ſhort of the Glory of God.*

P. How do you prove, that the renewing of our Covenant with God, was another End of our Lord and Saviour's appointing this Sacrament?

M. From his own Words at the Inſtitution of it, St. *Luke* xxii. 20. *This Cup is the New Teſtament*, or Covenant, *in my Blood, which is ſhed for you.* The New or Second Covenant of God with Mankind, is made and ſealed in the Blood of Christ. It is for the Sake of Christ's Death, and for his ſhedding of his moſt precious Blood on the Croſs for us, that God the Father does vouchſafe to pardon the Breach of the firſt Covenant.

P. What mean you by the *Firſt* and *Second* Covenant?

M. Why, you muſt know that God made two Covenants with *Adam* in Paradiſe, and in him with all Mankind. Now the firſt of theſe *Adam* brake by his eating of the forbidden Fruit, and thereby he hath brought upon himſelf and all his Poſterity eternal Deſtruction, if God had not in his infinite Mercy been graciouſly pleaſed to make a new Covenant with him, in giving him the Promiſe of ſending his Son to die for him and all Mankind, and ſo to redeem them from eternal Miſery, and to purchaſe for them everlaſting Happineſs.

P. How then are we ſaid to renew our Covenant with God in the Sacrament?

M. Why

M. Why, when we come to the Holy Sacrament in a worthy Manner, that is, with a true and hearty Repentance for all our Sins paſt, and a ſincere Reſolution of leading a holy Life for the Time to come, GOD is pleaſed, for the Sake of our bleſſed Saviour's Sufferings and Death, which we commemorate before Him in the bleſſed Sacrament, to receive us again to Pardon and Favour, which we had forfeited by our Sins, and to admit us anew to all other Privileges of the Second Covenant, as though we had never broke it at all.

P. 3. What is the *Third* End of our Lord and Saviour's appointing the Sacrament?

M. III. It was that we might therein profeſs our Charity to all Chriſtian Brethren, and be knit together in a League of Love and Friendſhip with them, as well as with himſelf. For this is to be as it were a Bond of Union between all Chriſtians, who believe in one common Saviour, and do all partake of his Sacrifice.

This was agreeable to the new and great Commandment which he gave unto his Diſciples, ſaying, St. *John* iii. 34, 35. *A new Commandment I give unto you, that ye love one another; as I have loved you, that ye alſo love one another. By this ſhall all Men know that ye are my Diſciples, if ye have Love one to another.* And now when he was going out of the World, this was one principal Care of his, who loved us, ſo as to lay down his very Life for us, to appoint ſuch a Feaſt, and to leave behind him ſuch an Ordinance, as ſhould be both a continual Remembrance of his Love to us, and alſo a Means of uniting us in mutual Love and Charity to one another.

P. How

P. How do you prove this to have been another End of CHRIST's appointing it?

M. From what he has appointed to be received, and from the very Manner wherein it is to be celebrated. For all are invited to it, without any Difference made upon Account of Men's outward Circumſtances. And for their Entertainment one common Loaf is provided; and all are to drink of the ſame Cup. *He took Bread, and bleſſed it, and brake it, and gave it to* all the Diſciples, ſaying, *Take, eat, this is my Body,* (or the Repreſentation of my Body.) *And he took the Cup, and gave Thanks, and gave it to them, ſaying, Drink ye all of it,* Matt. xxvi. 26, 27. Hence St. *Paul,* ſpeaking of it, ſays, *The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of* CHRIST? *The Bread which we break, is it not the Communion of the Body of* CHRIST? *For we being many, are one Bread and one Body, for we are all Partakers of that one Bread,* 1 Cor. x. 16, 17.

P. 3. I apprehend this very clearly. Be pleaſed to proceed now to the third Thing, namely, to ſhew what *Obligation* there is upon Chriſtians to receive it.

III. *The Obligation there is upon Chriſtians to receive it.*

M. This I ſhall do moſt readily. Now this is threefold. We are obliged, *1ſt,* Out of Duty. *2dly,* Out of Gratitude. And, *3dly,* Out of Intereſt.

P. How do you prove, That we are obliged to it out of *Duty?*

1ſt, Out of Duty.

M. Becauſe CHRIST our Lord and Saviour has commanded us to receive it in Remembrance of his

his Death and Paſſion. *Do this*, ſays he, *in Remembrance of me*, Luke xxii. 19. And if the Command of a dying Friend is uſed to be thought to lay a greater Obligation than ordinary of doing what is commanded by him; then ſurely have we Chriſtians the higheſt Obligation laid upon us to do what CHRIST our Lord and Maſter commanded us to do in Remembrance of him, juſt when he was going to leave the World, and to lay down his Life for us, even for us who were his Enemies.

P. How do you prove that CHRIST intended that his Command ſhould oblige all other Chriſtians alſo to the End of the World, as well as his Diſciples, to whom it was immediately given?

M. Becauſe we are commanded to continue a *perpetual* Memory of his precious Death, till his coming again, 1 *Cor.* xi. 26. *As often as ye eat this Bread, and drink this Cup, ye do ſhew forth the Lord's Death till he come*; that is, till He come again to Judgment, at the End of the World.

Beſides, all Chriſtians, as well as the Diſciples, are equally concerned in the Death of CHRIST, which this Sacrament is intended to be for a Remembrance of. He himſelf ſaid, at the Inſtitution of it, That his *Blood was ſhed for many for the Remiſſion of Sins*, Matt. xxvi. 28. And the Church has ever underſtood this Command of our Saviour's to be univerſal, that is, to all Chriſtians in all Places, and in all Ages, and has ever practiſed accordingly.

2dly, Out of Gratitude.

P. How, *2dly*, are we obliged to receive the Sacrament out of *Gratitude?*

M. Out

M. Out of Gratitude to our Saviour, who hath inſtituted and ordained theſe holy Myſteries as Pledges of his Love, and for a continual Remembrance of his Death. That was the higheſt Inſtance of Love and Goodneſs that was ever ſhewed to Mankind; namely, "That the Son of GOD "ſhould humble himſelf even to the Death upon "the Croſs for us miſerable Sinners, who lay in "Darkneſs and in the Shadow of Death, that he "might make us the Children of GOD, and exalt "us to everlaſting Life." And therefore, ſurely, we ought in Gratitude to be willing to remember this infinite Love of his towards us, in the Way which he has appointed; and to give him Thanks for what he has done for us. To refuſe to do ſo, when we have Opportunity for it, is as much as to ſay, we care not though all this ſhould be forgotten; which is certainly the higheſt Piece of Ingratitude that can be.

P. How, 3*dly*, are we obliged to do this out of *Intereſt?*

3dly, *Out of Intereſt.*

M. Becauſe of the many great and ineſtimable Benefits whereof we are made Partakers by ſo doing.

P. What, I beſeech you, are ſome of the chief of thoſe Benefits?

M. I. *Firſt*, Every worthy Receiver of the Holy Sacrament has thereby the Pardon of his Sins ſealed unto him. 1*ſt*, As he has a real Part and Portion given him in the Sufferings and Death of our Lord JESUS, whoſe Body was broken, and Blood ſhed for the Remiſſion of Sin. The Elements which he receives are in themſelves indeed but GOD's Creatures of Bread and Wine, but by CHRIST's Appointment they become

become to him his Body and Blood, and all the Effects and Benefits of his Paſſion are thereby imparted to him. *2dly*, As he is there admitted to the Renewal of his Covenant with GOD: One great Part and Privilege of which is, that GOD *will be merciful to our Unrighteouſneſs, and remember our Sins and Iniquities no more*, Heb. viii. 12. And to this glorious Privilege he has a Right and Title given him anew by his worthy receiving.

II. *Secondly*, Every worthy Receiver of the Sacrament has thereby an Aſſurance given him of a greater Aſſiſtance of GOD's Grace to enable him to lead a holy Life. For when he draws near to the Holy Table, in an humble and ſorrowful Senſe of his own great Unworthineſs, by Reaſon of his manifold Sins, and with a ſincere Reſolution of leading a more holy Life for the future, by the Aſſiſtance of GOD's Grace; he may reſt ſatisfied, that CHRIST his Lord and Saviour, in Obedience to whoſe Command he does this, will ſend a living Virtue into his Spirit, to quicken, excite, and ſtrengthen him to do according to his ſincere Vows and Engagements. While he thus engages to be faithful to his GOD and Saviour, his GOD and Saviour likewiſe engages to be faithful to him, in fulfilling all his gracious Promiſes to him, that ſo the worthy Receiver may continue in his Love, as he continued in his Father's Love, by keeping his Commandments.

Thus as Bread and Wine in a natural Way do nouriſh and ſtrengthen, and refreſh the Bodies of Men; ſo the Bread and Wine in the Sacrament, being received worthily, do in a ſpiritual Way nouriſh, and ſtrengthen, and refreſh the Souls of good Men, and quicken them in all Chriſtian Graces and Virtues.

III. *Thirdly*,

III. *Thirdly*, Every worthy Receiver of the Sacrament has thereby an Earneſt and Pledge given him of a glorious Reſurrection to eternal Life. This is our Saviour's own gracious Promiſe, St. *John* vi. 54. *Whoſo eateth my Fleſh and drinketh my Blood, hath eternal Life, and I will raiſe him up at the laſt Day.* By partaking of CHRIST's Holy Body and Blood, we are as it were made *Bone of his Bone, and Fleſh of his Fleſh.* We are made *one with Chriſt, and Chriſt with us,*—and nothing that is made one with CHRIST, can die and periſh for ever. Seeing CHRIST our Head is riſen again, his Members ſhall not ſee Corruption for ever, but ſhall riſe again in Conſequence of his Reſurrection. See 1 *Cor.* XV. 20, 21, 22, *Now is Chriſt riſen from the Dead, and become the Firſt-Fruits of them that ſlept,* &c.

Again; by partaking of the Body of CHRIST, we are alſo made Partakers of his Spirit; our Bodies are become the Temples of the HOLY GHOST. And *if the Spirit of him that raiſed up Jeſus from the dead dwelleth in you,* ſaith St. *Paul,* Rom. viii. 11. *He that raiſed up Chriſt from the Dead, ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you.*

Again, *Laſtly*, This is but the juſt Conſequence of the firſt Benefit above mentioned; for if the worthy Receiver has the Pardon of his Sins thereby ſealed unto him; and we are therefore ſubject to Death, becauſe of Sin, as the Scripture ſays we are, *Rom.* v. 12. *Sin entered into the World, and Death by Sin,* &c. and vi. 22. *The Wages of Sin is Death*; then they who have their Sins pardoned, and are cleanſed from Sin by the Blood of the Holy JESUS, muſt needs thereby

thereby be delivered from the Power and Dominion of Death, and reſtored to Life and Immortality again.

P. Are all thoſe who come to the Holy Communion thereby made Partakers of all theſe Benefits?

M. Yes, all thoſe who come to it worthily.

P. I ſee then it is not only a great Fault, but likewiſe the higheſt Folly too, for Men wilfully, and without juſt Reaſon, to abſent themſelves from the Holy Sacrament. They thereby deprive themſelves of the greateſt Bleſſings they can receive in this World, namely, the Favour of GOD, and Peace within their Souls, by the Pardon of their Sins, and the Security of a happy Reſurrection to Life and Glory eternal, which are ſo graciouſly offered them in the Holy Sacrament, through the Merits of CHRIST's Death, which are there repreſented.

M. You have judged rightly; and I wiſh to GOD all thoſe would ſeriouſly think of this, who are either too apt to make Excuſes for their not coming to it, or ſo wicked as wilfully to neglect it.

P. But you ſay, all thoſe who come to it *worthily*, are thereby made Partakers of all thoſe Benefits. What therefore is required to make any one a *worthy Communicant?*

M. That he be *duly prepared* for it.

IV. *The Preparation that is neceſſary in order thereunto.*

P. I beſeech you then, explain to me *the Duty of Preparation*; which is the Fourth Particular you mentioned to be proper for me to be informed in.

M. The

M. The beſt Preparation for it is certainly a holy Life. The Man who means and deſigns honeſtly, and who endeavours heartily to lead his Life as a good Chriſtian ought to do; that is, who conſtantly lives in the Fear of GOD, and does conſcientiouſly diſcharge all thoſe Duties which he owes to GOD, to his Neighbour, and himſelf, as far as he knows them; or, as the Apoſtle adviſes, *Titus* ii. 12. does *live ſoberly, righteouſly, and godly in this preſent World:* This Man, I ſay, is always duly prepared to be a worthy Receiver of the Holy Sacrament, and may come to it upon the leaſt Warning, becauſe he has that Frame and Temper of Soul, which will always render him acceptable to GOD.

I ſay, ſuch a one may without doubt come to it *worthily*, without any further Preparation than his habitual Goodneſs, if any ſudden Occaſion ſhould call him to it; as to communicate with a ſick or dying Neighbour, or the like. But otherwiſe, the beſt Men have always thought fit (according as they had Time and Opportunity for it) *to trim their Lamps*; that is, by devout Prayer, and other holy Exerciſes, to quicken their Graces, and ſo prepare their Souls for a more worthy Partaking of it.

P. But what are they to do, who are not altogether ſo unblameable in their Lives, to prepare themſelves for it?

M. They are *to examine themſelves*, as the Apoſtle St. *Paul* adviſeth, 1 *Cor.* xi. 28. *But let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup:* that is, They are ſome Time before the Communion to ſearch very diligently into their Hearts and Lives, and impartially examine themſelves by the Rule of GOD's

Commandments, that whereinſoever they ſhall find themſelves to have offended, by Thought, Word, or Deed, they may there heartily bewail their own Sinfulneſs, and humbly beg GOD's Pardon for it, and make firm and ſtedfaſt Reſolutions of leading, by the Aſſiſtance of GOD's Grace, a more holy Life for the Time to come.

P. But ſuch an Examination as this is a Work too difficult for a great many Perſons to do, who, either through Ignorance of GOD's Laws, or for want of Time and Leiſure for it, are not able to do it. What therefore are ſuch to do to prepare themſelves?

M. Why, *Firſt*, They that are ignorant of GOD's Laws may have great Helps for this Duty of Examination from the *Whole Duty of Man*, and many other holy and good Books, where there are already drawn up to their Hands the Heads of Examination on the ſeveral Duties to GOD, their Neighbour, and themſelves. Theſe may be diſtinctly read over by themſelves, or by ſome pious Friend for them. And at each of them they may aſk themſelves, whether they are guilty of any Sin againſt it or no. Where they are innocent, they may give GOD Thanks for his Grace, which has enabled them to be ſo. And where they are guilty of any Sin, they may aſk GOD's Pardon for it, and promiſe to forſake it, and to do better for the future.

Secondly, As for thoſe who have leſs Time and Leiſure for Examination, as labouring Perſons and Servants, of theſe GOD does not require ſo much Time for Examination, as of thoſe who have more Leiſure and Opportunities for it. He is not ſo ſevere and hard a Maſter, as to reap where he has not ſown. He requires no more

Prepara-

Preparation of any Man than his Condition and Circumſtances in the World will conveniently allow.

And then again, no Man is ſo buſily employed, but, if he be a good Man, and is heartily concerned to pleaſe GOD, and to do what is good for his Soul's Health, he may find Time, even while he is at his Buſineſs, ſuppoſe in the Shop or in the Field, to be thinking upon his paſt Life and Actions; and may put up a ſhort Ejaculation to GOD, upon the Remembrance of his Sins, for the Pardon of them. As for Inſtance; "Lord have Mercy upon me. The Lord pardon "his Servant's Sins; I pray GOD to give me his "Grace to avoid them for the future: *Or*, I re"ſolve, by GOD's Bleſſing, to be more careful "of my Ways for the future." And he may in the Morning and Evening of every Day, and eſpecially upon the Sacrament Day, make a ſhort Prayer for that, and for the Grace of GOD, to enable him to lead a good Life for the Time to come. And he that is thus truly ſenſible of his Sins, and heartily ſorry for them, and ſincerely reſolved to forſake them, will as certainly be accepted by GOD for a worthy Communicant, as if he had ſpent a longer Time in his Preparation for it; becauſe GOD, I ſay, expects no more of any Man, than is in his Power to do. And if the End of Preparation be attained, which is to bring a Man to a due Senſe of his Sins, and to a godly Reſolution to forſake them, it is equally acceptable to GOD, if it be done in a ſhort Time, as if more Time were employed about it.

P. Is there any Thing yet farther to be done before Examination, to fit Men for the Sacrament?

M. Yes: if they have done any Wrong to any Man, they ought to make him all the Satisfaction they are able, before they approach the Holy Table, or at leaſt to be ſincerely reſolved ſo to do, as ſoon as they ſhall have an Opportunity for it.

And *Laſtly*, They muſt take Care that they be in Charity with all Men, ſo as not to bear any Grudge, Malice, or Hatred againſt any Perſon whatſoever: for unleſs we be ready to forgive the Wrongs and Injuries that others have done unto us, we cannot go unto the Sacrament with any true Faith and truſt in GOD's Mercies for the Pardon of our own Sins; ſince our Lord himſelf has told us, That *if we forgive not Men their Treſpaſſes, neither will our Father forgive our Treſpaſſes*, Matt. vi. 15. And therefore upon that Account has adviſed, *If thou bring thy Gift to the Altar, and there remembereſt that thy Brother hath aught againſt thee, leave there thy Gift before the Altar, and go thy Way; firſt be reconciled to thy Brother, and then come and offer thy Gift*, St. Matt. v. 23, 24.

P. But what if my Brother, with whom I have been at Variance, will not be reconciled to me, when I am ready, and deſire to be reconciled to him; ought I therefore to abſtain from the Sacrament?

M. By no Means. If after you have done what is fit for a good Chriſtian to do towards a Reconciliation, your Brother will ſtill remain obſtinate in his Frowardneſs and Malice, that is his Fault then, and not yours. And there is no Reaſon why you ſhould be deprived of the Benefit of the Holy Communion, for the Perverſeneſs of another, which you cannot help.

P. I

P. I thank you, good Sir, for your Inſtruction about the Preparation for it. Be pleaſed now to give me ſome Directions, *How I ought to behave myſelf in the Receiving of it.* And firſt, in what *Poſture* am I to receive it?

V. *How we ought to behave ourſelves on the Receiving of it.*

M. In that of *Kneeling.*

P. Why ſo?

M. Becauſe this is the moſt ſolemn Ordinance of our Religion, wherein we preſent ourſelves before GOD, to implore the Pardon of our Sins, and to renew our Reſolutions of Obedience: and, therefore, it is highly requiſite that this ſhould be done in the moſt humble and devout Poſture, ſuch as *Kneeling* is.

And beſides, this is requiſite for the avoiding ſuch Profanation and Diſorder in the Holy Communion, as might enſue, if it were left to every one to receive it in what Poſture he pleaſed.

P. But is it not ſaid in the Goſpel, that CHRIST *ſat down with his Diſciples,* when he gave the Sacrament to them? *Matt.* xxvi. 20. *Mark* xiv. 18. *Luke* xxii. 14. And why then ſhould we not receive it ſitting now?

M. It is very true, that he did give it to his Diſciples in that Poſture, becauſe *ſitting* or lying along on their Sides on Couches round about the Table, was then the ordinary Poſture which they uſed at their Meals; before they were riſen from one of which, this Sacrament was inſtituted. But this Poſture of *ſitting* was not eſſential to it, but only a Circumſtance of it, as the Time [*after Supper,* formerly mentioned] I told you was; and is therefore left to the Prudence and Piety of the Governors of the Church to alter as they

ſhall think fit. And they have generally agreed in the Poſture of *Kneeling*, as the fitteſt to receive it in, for the Reaſons juſt before mentioned.

P. Can it not then be received worthily in any other Poſture beſides that of *Kneeling?*

M. Yes, it may; if a good Man or Woman be hindered from Kneeling by Sickneſs, Old Age, or any other Infirmity. But certainly, when there is no ſuch Impediment in the Receiver, the fitteſt Manner of receiving it is Kneeling, becauſe that, as I ſaid juſt now, is the moſt humble and devout Poſture.

P. I am entirely ſatisfied in this Matter. What is there farther, which you would recommend to me, as fitting for me to do, with Reſpect to *my Behaviour at it?*

M. When you have preſented yourſelf before the Holy Table in the moſt humble and devout Poſture, and while the Offering is making, do you endeavour to fix your Mind with the moſt earneſt Affection you are able, upon the important Buſineſs you are going about; humbly aſk GOD's Pardon for the Undueneſs of your Preparation, and beſeech him to aſſiſt you with the Grace of his Holy Spirit for a worthy Reception. Then go along with the Miniſter devoutly in every Part of the Office, with your Eyes on your Book: for that will keep your Eyes from wandering, and your Heart more intent upon the Holy Duty. And ſay a hearty *Amen* at the End of every one of the Prayers. But be ſure that you ſay nothing aloud, except it be the Anſwers which you are directed to make along with the reſt of the Communicants. For to join with the Miniſter aloud in the Prayers, is apt to diſturb him, and thoſe that are near you. Eſpecially remember, that in the

Abſolution

Abſolution you hold your Peace, and attend devoutly to the Miniſter, only you may ſay *Amen* ſoftly to yourſelf at the End of every Sentence. For Abſolution is the Work of the Miniſter alone, and is very improperly repeated by the People.

When, at the Conſecration of the Elements, you ſee the Bread broken, and the Wine poured out, think how thy Saviour's ſacred Body was broken, and his precious Blood poured out upon the Croſs for thee; and let this work in thy Soul the deepeſt Senſe of Love to him, who ſuffered ſo much for thee, and the bittereſt Hatred to thy Sins, which were the Cauſe of it; and reſolve to ſerve Him with all dutiful Obedience for the Time to come.

When the Bread and Wine are delivered into thy Hands by the Miniſter, adore the Goodneſs of thy God and Saviour, who offers ſuch Pledges and Seals of Mercy to thee that art ſo unworthy of them; and ſurrender thyſelf to Him, to do with thee as he pleaſes, who has redeemed thee at ſo dear a Rate.

As for the Manner of expreſſing yourſelf upon theſe Occaſions, there are many Helps for this, in the Abundance of excellent Books publiſhed on the Sacrament, which may eaſily be had, and ſome of them for a ſmall Price. "If you have "none of them, you may make uſe of thoſe "Prayers which I have added at the End of this "ſhort Treatiſe, obſerving the *Directions* which "I have there given for the Uſe of them."

P. Be pleaſed to give me ſome Direction, in the laſt Place, how I am *to behave myſelf after Receiving*; and I will give you no further Trouble in this Matter.

VI. *How we ought to behave ourſelves after Receiving.*

M. As ſoon then as you have received, and if there be Time for it whilſt others are receiving, offer up to GOD thy devouteſt Praiſes for all thoſe precious Mercies conveyed to thee in the Holy Sacrament. Then humbly entreat the continued Aſſiſtance of GOD's Grace to enable thee to make good thoſe Reſolutions of Obedience thou haſt now made. And in whatſoever thou knoweſt thyſelf moſt in danger, either in reſpect of any former Habit of Sin, or natural Inclinations, there eſpecially deſire, and earneſtly beg his Aid.

Then commend to the infinite Mercy of GOD all Mankind, that every one may receive the Benefit of the Sacrifice of CHRIST, particularly his Univerſal Church, that Part of it eſpecially in this Nation: and all Orders and Degrees of Men therein, and eſpecially thy Relations and Friends, all that are near and dear to thee.

And when the Public Prayers after the Adminiſtration begin, be ready to join in them with all the Devotion thou art able.

If there be no Time for theſe while others are Receiving, then do it ſome time that Day, as ſoon as thou canſt conveniently, after thou art come home to thy Houſe. And be ſure to employ as much as thou canſt of the remaining Day in reading the Scriptures, and other good Books, and in holy Meditation, or good Conferences with ſome pious Neighbour; ſo as may beſt keep up that holy Flame which is enkindled in thy Soul.

Be frequently afterward recollecting the Vows which thou haſt made to thy GOD and thy Saviour at his holy Table. And when thou art tempted to any Sin, conſider that this is the Thing thou haſt ſolemnly vowed againſt. And withal

withal remember, what a horrible Guilt it will bring upon thy Soul, if thou ſhouldeſt wilfully do any Thing contrary to that Vow, and what an infinite Miſchief it will be to thee, in depriving thee of the Mercy and Favour of GOD, and expoſing thee to his dreadful Vengeance for ever.

P. Sir, I thank you heartily for your great Charity, in taking ſo much Pains to inſtruct me in this Holy Duty, and ſhall ever think myſelf bound to pray for you.

M. I ſhall think myſelf abundantly recompenſed for my Pains, if what I have ſaid ſhould be uſeful for your Edification in true Piety and Holineſs. I pray GOD to proſper it to that good End, to whoſe Bleſſing I heartily commend you.

Farewel,

PRAYERS

BEFORE, AT, AND AFTER THE

HOLY SACRAMENT.

A PRAYER *to be uſed before Church, in the Morning of the Communion Day.*

O Almighty GOD, who deſireſt not the Death of a Sinner, but that he ſhould rather turn from his Sins and be ſaved: and who out of thy tender Mercy, didſt give thy only Son JESUS

CHRIST to ſuffer Death upon the Croſs for the Redemption of ſinful Mankind; Regard, I beſeech thee, with Compaſſion thy wretched and unworthy Servant, who in all Humility do confeſs myſelf a wicked and a ſinful Creature: for I have frequently and grievouſly offended Thee, by Thought, Word, and Deed, and have thereby juſtly deſerved thy Wrath and Indignation to be poured out upon me. But, O LORD, pardon; O LORD forgive; and enter not into Judgment with thy Servant, leſt I be condemned. Work in my Heart a true Repentance for all that is paſt, and grant me ſuch an Aſſiſtance of thy HOLY SPIRIT, as may enable me to reform whatever has been amiſs in me, and to live ſoberly, righteouſly, and godly for the Time to come. And now, that thou haſt put into my Soul a holy Deſire to approach thy Altar, be pleaſed, O LORD, to ſtir up in me ſuch pious Affections and Diſpoſitions, and to fill my Mind with ſuch holy Meditations, as may fit me to be a meet Gueſt for thy Holy Table, and a real Partaker of all thoſe Bleſſings and Benefits which

are

are communicated in the Sacrament of CHRIST's Body and Blood to all worthy Receivers. Let the Remembrance of my Saviour's bitter Sufferings for my Sins, excite in me ſo deep a Sorrow for them, and ſo perfect an Abhorrence of them, as may make me hate the very Thoughts of ever ſinning againſt my GOD and Saviour again, who has loved me in ſuch a wonderful Manner, as to ſhed his precious Blood, and lay down his Life for me. Endue me with a holy Reſolution of an entire Obedience to Thee, and confirm me in the ſame. Make me ever mindful of that holy Covenant, which I entered into at my Baptiſm, and am now, through thy infinite Mercy, invited to the Renewal of in the Holy Sacrament: and enable me by thy Grace to perform the Conditions of it. And grant that my Bleſſed Saviour's exceeding great Love in dying for me, a Sinner, may inſpire me alſo with perfect Charity to all Men, even Enemies as well as Friends. Fulfil, O gracious Lord, all theſe my Petitions. Make me thy faithful Servant in this World, and bring me to thy Glory in that which is to come, through the infinite

infinite Merits of thy dear Son JESUS CHRIST our Lord and only Saviour. *Amen.*

The ſame Prayer may be uſed any Day in the Week before the Sacrament, or at the Sacrament itſelf, if there be Time for it, while others are Receiving.

At your firſt compoſing of yourſelf to the Receiving of the Sacrament, addreſs yourſelf humbly to GOD, *after this Manner.*

O Moſt holy and merciful GOD, I am not worthy to come to thy Holy Table, the loweſt Room at which is too good for me; but thou art a GOD, whoſe Property is never to be wanting in Goodneſs, and art always ready to have Mercy on thoſe who confeſs their Sins, and are heartily ſorry for them. O let thy Holy Spirit work in me a true Contrition, and then do Thou give my Sins thy Pardon, my Soul thy Grace,

Grace, my Perſon thy Acceptance, through the Merits of thy Beloved Son, whoſe ineſtimable Love in dying for the Sins of Mankind, I am now about to commemorate. O LORD, hear from Heaven; O LORD, be gracious to thy Servant; and help me from henceforth ſo to live, that my Name may be written in the Book of everlaſting Life, for thy Mercies' Sake, to whom be rendered all Praiſe and Glory, World without End. *Amen.*

O Moſt bleſſed Son of God, who in the Days of thy Fleſh didſt invite unto Thee thoſe that were heavy laden with the Burden of their Sins, giving them a Promiſe of Refreſhment, and doſt now graciouſly intercede with thy Father in Glory, for the Pardon of our Sins, by the infinite precious Merits of thy Death and Paſſion there repreſented before Him: O let me not be ſent empty away from the Holy Sacrament, ordained by Thee in Remembrance thereof, but there let all my ſpiritual Diſeaſes be cured, my Sins which are many, be pardoned, and my Soul and my Body purified. Do thou dwell in me

me by thy HOLY SPIRIT, and let me be for ever inſeparably united to Thee by Faith and Love, and a Holy Obedience. *Amen.*

O moſt Bleſſed and HOLY SPIRIT, be thou pleaſed to vouchſafe me thy Aſſiſtance, in order to a right Performance of that great Duty I am now about. O breathe into my Soul ſuch holy Thoughts and Affections, as may fit me to be a worthy Receiver of the bleſſed Body and Blood of my dear Redeemer. Awaken my Repentance, increaſe my Faith, and inflame my Charity, Thankfulneſs and Devotion. Fill me with thy heavenly Graces here, and ſo make me meet to be a Partaker of that Glory that ſhall be revealed hereafter. *Amen, Amen.*

Juſt after the Prayer of Conſecration, ſay,

Amen. LORD, it is done as Thou haſt commanded; I am perſuaded here is that my Soul longeth for, a crucified Saviour communicating Himſelf to poor penitent Sinners. O grant that I may be found amongſt that Number, and then I ſhall aſſuredly be Partaker of his

his Body and Blood, and all the Benefits of his Paſſion.

If you foreſee there will be but little Time after the Conſecration before you come to receive, then repeat only, with all the Devotion you are able, the Prayer before the Conſecration.

I Do not preſume to come to this thy Table, O merciful LORD, truſting in my own Righteouſneſs, but in thy manifold and great Mercies; I am not worthy ſo much as to gather up the Crumbs under thy Table; but Thou art the ſame LORD, whoſe Property is always to have Mercy. Grant me therefore, Gracious LORD, ſo to eat the Fleſh of thy dear Son JESUS CHRIST, and to drink his Blood, that my ſinful Body may be made clean by his Body, and my Soul waſhed through his moſt precious Blood, and that I may evermore dwell in Him, and He in me. *Amen.*

If you have more Time before Receiving, as may happen in large Pariſhes, where

where the Number of Receivers is very great, then, beſides the Prayer before mentioned, you may turn in your Common-Prayer Book, *to the Hiſtory of our* SAVIOUR's *Paſſion, as you have it ſet down there in the* Goſpel *for* Good Friday, *or any other Day of the* Paſſion-Week, *and read it devoutly over, and meditate upon it. You may alſo recollect with yourſelf the particular Sins you have been guilty of, or are moſt inclined to, and make ſolemn Reſolutions againſt them for the Time to come.*

Or, You may recommend to God's *Mercy your Parents and Relations, and Friends, and all the World.*

Juſt before the Receiving of the Bread, ſay,

O Bleſſed LORD JESUS, Thou haſt ſaid, that he that eateth thy Fleſh, and drinketh thy Blood, hath eternal Life:

Behold the Servant of the LORD; Be it unto me according to thy Word.

At

At the Receiving of the Bread do not repeat the Words along with the Miniſter, but attend ſeriouſly and gravely to what he ſays; and when he has repeated that excellent Prayer, The Body of our Lord JESUS CHRIST, which was given for Thee, preſerve thy Body and Soul unto everlaſting Life; [*ſay ſoftly a moſt hearty* Amen.]

And when he has ſaid the other Words, Take, eat, *&c. take the Bread decently from his Hand, and eat it.*

After the Receiving of the Bread, ſay ſoftly to yourſelf,

Glory be to the FATHER, and to the SON, and to the HOLY GHOST.

As it was in the Beginning, is now, and ever ſhall be, World without End. *Amen.*

O Lamb of GOD which takeſt away the Sins of the World, grant me thy Peace.

O Lamb

O Lamb of God, which takeſt away the Sins of the World, have Mercy upon me.

Juſt before the Receiving of the Cup, ſay,

O Bleſſed Jesus, let thy Blood purge my Conſcience from dead Works, to ſerve Thee the living God.

Lord, if Thou wilt, Thou canſt make me clean.

O touch me, and ſay, I will, be thou clean.

At the Receiving of the Cup, do as before at the Receiving of the Bread; when the Miniſter has ſaid, The Blood of our Lord Jesus Christ, which was ſhed for thee, preſerve thy Body and Soul unto everlaſting Life, [*ſay ſoftly a moſt hearty* Amen.] *And when he has ſaid theſe Words,* Drink this in Remembrance that Christ's Blood was ſhed for Thee, and be thankful; *take it and drink very moderately.*

After

After Receiving of the Cup, ſay ſoftly to yourſelf,

Worthy is the Lamb that was ſlain to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing;

Therefore, Bleſſing, Honour, Glory, and Power, be to him that ſitteth upon the Throne, and to the Lamb, for ever and ever. *Amen.*

I have ſworn, and have ſtedfaſtly purpoſed to keep thy righteous Judgments.

O hold Thou up my Goings in thy Paths, that my Footſteps ſlip not.

At the Concluſion of the whole Action, ſay,

Praiſe the LORD, O my Soul, and all that is within me praiſe his holy Name.

Praiſe the LORD, O my Soul, and forget not all his Benefits.

Who

Who forgiveth all thy Sins, and healeth all thy Infirmities.

Who ſaveth thy Life from Deſtruction, and crowneth thee with Mercy and Loving-Kindneſs.

Who ſatisfieth thy Mouth with good Things. Praiſe thou the LORD, O my Soul. *Amen, Amen.*

A PRAYER *to be uſed after the Receiving of the Sacrament; either at Church, if there be Time for it while others are receiving, or at any Time that Day afterwards at Home.*

O Almighty GOD, the Fountain of all Goodneſs, from whom every good and perfect Gift cometh, and to whom all Honour and Glory ſhall be returned, I deſire, with all the moſt fervent and inflamed Affections of a grateful Heart, to bleſs and praiſe thy glorious Name, for that ineſtimable Mercy

thou haſt this Day vouchſafed unto thy Servant, in admitting me to be a Partaker of the bleſſed Body and Blood of thy dear Son in the Holy Sacrament; and haſt thereby given me a freſh Aſſurance of an Intereſt in that precious Death which this Sacrament was ordained in Remembrance of. O what ſhall I return unto my GOD and Saviour for ſuch wonderful Love ſhewed unto me a miſerable Sinner! O let this Love of thine be an eternal Obligation upon me of perpetual Love and Obedience to Thee! And becauſe I can do no good Thing without Thee, grant that the gracious Aſſiſtance of thy Holy Spirit may ever be with me, to enable me to perform that Holy Covenant, which I have this Day ſo ſolemnly renewed and confirmed in thy Preſence, at thy holy Table: That I may henceforth live as the Redeemed of the LORD, in Purity, Holineſs, and Righteouſneſs before Thee, to thy Honour and Glory, and to the eternal Salvation of my own Soul at the Day of the LORD JESUS.

With my own, I deſire the Happineſs of all Mankind. O thou Father of

of Mercy, be gracious to all Sorts and Conditions of Men, to my Relations and Friends, and to my very Enemies; to thoſe that are ſtill in Darkneſs, and to thoſe that enjoy the Light of thy Holy Goſpel; to thoſe that are in Proſperity, and to thoſe that are in Adverſity: to thoſe that are Good, and to thoſe that are Evil. Do for us all whatever Thou knoweſt to be moſt needful for us, to carry us ſafely through the Temptations, and Dangers, and Miſeries of this Life; that at length we may arrive at thy heavenly Kingdom, where with Angels and Archangels, and with all the Company of Heaven, we may ſing Praiſes and Hallelujahs to Father, Son, and Holy Ghoſt, for ever and ever. Grant this, O moſt gracious GOD, for the Sake of thy dear Son JESUS CHRIST. *Amen.*

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